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ANNUAL MEETING OF THE AMERICAN BOARD MISSION, FOOCHOW.

BY REV. C. C. BALDWIN.

This meeting was held September 28th to October 5th, and closed with the celebration of the Lord's Supper on the same day with that of the Am. Board at Salem, Mass. U. S. A. The sessions on the secular days were at 9½ A. M. and 2 P. M. On the intervening Sabbath, the usual religious services were held at the churches and chapels of the mission in the city and suburbs. The exercises of the various sessions were in the native language, being designed for the instruction of the preachers, students, and colporters or book-sellers who are engaged in Christian work among their countrymen. The opening half-hour of each morning session was occupied with devotional services, conducted (with a single exception) by the native brethren.

The main subjects, or parts to be performed had been previously arranged in the form of a programme and circulated among them. They comprised narratives of Christian experience, diaries of the year's labors, examinations on Exodus and Romans, and on the tract Christianity contrasted with Confucianism, essays on practical themes, sermons on assigned texts of Scripture, and a discussion on removals and certificates of church-membership, and the best methods for keeping and disbursing church funds in support of preachers and poor members.

All the native helpers were present, except two who were detained at their homes in the country by sickness. The programme was quite faithfully carried out. The only important omission was that of the examination on the Epistle to the Romans on the afternoon of the Monday, when the Missionaries in charge left to attend the Union Monthly Concert in English.

The *narratives* of Christian experience were deeply interesting, as they exhibited the various methods of God's grace, in leading those who were once degraded heathen to a saving faith in the Redeemer. One declares that he believed the very first time that he heard the Gospel. Another was led to the truth through some marked providences of God in the sickness of a near relative. Still another heard preaching in a church in the suburbs, became deeply interested, perceived the truth so clearly that his soul was stirred with the desire to defend it against the cavils of other heathen, and at last heartily embraced it in the face of serious difficulties. The *diaries* were often dry and quite barren of interesting incidents. Still they secure some valuable ends. We get by this means a clearer view of the work, particularly in country places, and gather occasionally valuable matter for our reports home. The diary also secures a more thorough discipline and system of labor, and serves as an incentive to diligence in the various departments of effort. The objectionable tendency of such documents is to a mere mechanical routine and eye-service

on the part of our native helpers. But we strive to counteract this by insisting that they are not hirelings of the Board and the missionaries, but messengers of the churches and servants of Christ; and that every thing which they do and record in a right spirit, however small it may seem, is dignified by being a divine service. The sermons were on such texts as Mark 5: 18-20, and 1 Tim. 4: 16 in connection with 2 Tim. 4: 5,—plain, practical, earnest discourses.

The *essays* were fifteen in number, according to programme. It may be of interest to some of the readers of *The Recorder* to know what were the themes of these essays. I therefore give them, only premising that they are not a very literal translation from the schedule. 1. The evils of polygamy in China. 2. Polygamy among the Hebrews and reasons for its temporary allowance. 3. Was it forbidden after the Advent of Christ? 4. Should a polygamist be received into the Christian church? 5. If a man has put away the first wife and taken another, which one should he regard and take as his wife, on being admitted to the membership of the church. 6. Origin of the practice of buying slave girls, the deed of sale, subsequent rights of seller and buyer in the treatment of these girls. 7. Does this practice agree with the golden rule "whatsoever ye would that men should do to you, do ye even so to them," and other New Testament teachings? 8. The custom of raising girls in the family to be the future brides of sons, its advantages and disadvantages, and should native Christians imitate such custom? 9. Should Christian parents isolate their children from the society of heathen children, and to what extent? 10. What objections to their observing the native festivals at the set times (in those features of them that are not opposed to Christian principles)? 11. Best plans for es-

tablishing Christian schools. 12. Should Christians allow their children to attend heathen schools on the Sabbath? 13. How to teach, govern, and interest children on the Sabbath? 14. According to the Scriptures, should preachers have a clear call to their work? 15. How can one ascertain that he has such a call?

It should be observed, for the information of the uninitiated, that many such questions are not so easily solved as at first thought they would seem to be. There are many nice points to be considered and adjusted, and the complications, due to the power of prejudice and an inconsiderate mode of action in practical life, seem almost endless.

This review of our yearly meeting will afford some idea of the mode of training helpers for evangelistic work, as supplementary to the training school. But the occasion was far from being a mere, formal acting of assigned parts. Short addresses by missionaries and natives, and free discussions on points introduced by the narratives, diaries, and essays, were intermingled and gave considerable animation to several of the sessions. We feel more sensibly than ever that such yearly recurring occasions are invaluable. The native laborer improves, not only in Biblical and other useful knowledge, but also in the art of close, careful thinking and power in debate: and the missionary, from his fuller and more accurate knowledge of Bible principles, as well as the methods and results of missionary work in other lands, is able to furnish many practical hints and admonitions. Inquiries are thus raised, methods are contrasted and sifted, principles are definitely settled, and an application is made of the results of others' experience, so far as suitable, to the work among this people. It is in such convocations as that above de-

scribed, more perhaps than in any other way, that the native preacher, catechist, or colporter, learns this selective process and goes forth to his work with more light and a fresher hope in the power of truth.

It is, above all, encouraging to the missionary, who sustains so large a share of the responsibility, to see evidence of the good, earnest spirit which seems to exist among these men. Some are very devoted and promise to be energetic leaders in every good work; and all, we trust, share in the possession of a like spirit. They are also gradually working into harmony with our views of missionary policy as to a native pastorate and self support in the churches. Admitting the solid Bible arguments on these points, they still see some lions and hills of difficulty in the way of a more prompt advance. Their fears "magnify" the office of "pastor" and the ways and means of his "support" beyond Scriptural warrant, and so they fear to launch forth, trusting Christ and His church in their midst. But these doubtings and haltings will soon disappear before stronger light and conviction. So it has been in other mission fields, and so it will be here.

In closing this brief account, the thought comes with force to the mind, that these men and the converts whom they are instrumental in gathering, taken as a class, are *worthy of confidence*. To those who understand their language and observe their conduct, they exhibit much the same kind and degree of consistency in duty as Christians do in other lands. While they are not hopelessly dull, unimpressible and stupid, neither are they self deceived or hypocritical. To insist that all or the most of them are of that character, as some pretend to do, requires us to disregard the simplest rules of evidence and our most ordinary capacity for discriminating character. It would be

far better to cease all unreasoning cavils and spend our breath in instructing and praying for them, and our lives in a way that will encourage them to good, rather than furnish them with fatal arguments against us and our professions. Under God's favor Christianity is to triumph through the faithful labors of thoroughly converted and disciplined helpers. Let all who really pity the Chinese in their heathenism and vice pray earnestly for these bands of native Christian workers.

Foochow, Oct. 1871.

THE REVISION CONTROVERSY.

1867-68-AND-69.

BY BOOMERANG.

The Missionary Question has been discussed from various standpoints, diplomatic and commercial. A presentation of the subject from a missionary outlook may serve a useful purpose in the making up of a final verdict. Preliminary to such a presentation it becomes requisite to take a retrospect of the now famous revision controversy, running its length through three consecutive years. To this purpose the present article will be devoted.

It is well known that in the English Treaty of 1858 provision was made for a revision of its stipulations at the end of ten years. The time was to expire in 1868. In view of the weighty issues at stake, preparations for the coming struggle began to be made by both sides in 1867, fully a year in advance. In one respect both sides had a common aim—the attainment of a better vantage ground for its own interest. Beyond this they diverged,—English interests lay in the direction of expansion of privilege,—Chinese interests, as they viewed it, in contraction.

On the English side the campaign was fairly opened by a circular of Sir Rutherford Alcock, dated May 28th addressed to the Consuls in China, instructing them to put themselves in communication with the mercantile communities in their several jurisdictions to ascertain what changes could be advantageously proposed, in order that Her Majesty's Government might have the best means of forming a judgment of the expediency or otherwise of demanding such a re-

vision. Responses were soon made. Memorials from the Chambers of Commerce of Hongkong, and Shanghai, and from influential British Communities in Amoy, and Swatow, and Foochow, and Ningpo, and Hankow, and Chinkiang, and Kiukiang, and Chefoo, and Tientsin came pouring in. Those papers representing varied talent, venturism; enterprise, indomitable purpose, and commercial interests of vast magnitude, were elaborate and exhaustive. They united in asking for the breaking down of exclusiveness, the curtailment of monopolies, the introduction of rail roads and telegraphs, steam privileges on the inner waters, the opening of new ports, the abatement of onerous duties, the working of coal and iron mines, the privilege of inland residence and its attendant right of owning warehouses, together with sundry other things, in local applications. In a word they contained greater demands than had ever been made upon China, and which involved as an immediate sequence that real and complete opening of the empire hitherto existing only in name.

On the Chinese side they were equally alert in making ready. In the formation of a policy they were true to their traditional instincts of cunning. While the merchants, after their fashion, were holding meetings with open doors and putting their demands in the shape of resolutions and publishing them in the papers of Hongkong and Shanghai, the mandarins, after their fashion also, were holding secret conferences and devising cautiously and in the dark some effective mode of baffling the irrepressible foreigner; or as it was afterward expressed by the viceroy Tseng Kwo Fan, *"The design is firmly to maintain our own views without hazarding the safety of the present situation connected with the desire to wipe out our shame and redress our wrongs without giving these parties reason to suspect our plans."* In May 1867 a "Confidential letter" was sent out by the Yamen of foreign affairs to the various provincial officers. This was probably the one which afterwards found its way into the Blue Book No. 5 of 1871 page 14. In that one Tseng Kwo Fan calls upon the Superintendent of Customs at Canton for a statement of such things in his department as may be continued in force and such things as being found objectionable should be abolished and more to the same purport. This letter of the Imperial Commissioner is noticeable for the absence of trepidation and for the quiet assurance that runs through it. He had not yet learned the nature of the demands to be made on the other side and the vigor with which they would be backed. Meanwhile the summer passed away. The time had been carefully

improved by the Cabinet at Peking to glean all possible information. The chief memorials had not yet been published, but their prospective contents had been discussed so freely in public by foreigners that the Cabinet knew clearly what to anticipate. The astute manipulators of state craft among them knew also enough of those engaged in framing these memorials to gauge with some degree of accuracy the weight they would carry at the diplomatic council board. The coming onset would be tremendous and they beheld its approach with perplexity and alarm. Therefore on the 12th of October 1867 another Secret dispatch was sent to the high provincial officers by the Yamen of Foreign affairs calling for information and suggestions on the various points which it was now known would be raised by the English *"So as to assist in meeting the difficulties of the occasion and to enable the imperial officers to have every thing completely arranged in view of what the times demand and our resources allow."*

While anxiously waiting for the responses to the secret dispatch they were busy pondering what else could be done and now for the first time they lent an attentive ear to a proposition which Mr. Hart tells us he had been urging up in them ever since his arrival in Peking in 1861—the despatch of an embassy to the nations of the West. Hitherto they had scouted the thought, but the peril that menaced them was great and the crisis was imminent; in December the call for revision would be made by the British minister, and then, after six months' notice, the revision itself must come whether they were ready for it or not. The Peking officials were sadly perplexed. Something must be done and that without delay. The project of an embassy was disagreeable and would be expensive as well,—but something might be done by it to relieve them from their present straits. Time would be gained. Further it would be a vast relief to shift the battle field to the far west and pit a foreigner against the foreigners in the Cabinets of Europe. The result was a sudden resolution and the consequent hasty organization of the Burlingame Embassy. Arrangements were hurriedly made, instructions were given, attendants were selected, a retinue of some thirty persons representing four different nationalities was made up; in the briefest possible time they were off, and soon after the Western world was startled by the apparition of the ambassador and his shadowy train starring like a comet around the globe.

Henceforth there was to be a double campaign, one under the generalship of Mr. Burlingame in the West, the other conducted by

the Mandarins themselves in the East. We must glance at their results separately.

Mr. Burlingame effected important results in favor of the Chinese against the persistent merchants. The chief of those results are to be found in the American Treaty. Art II stipulates "*Any privilege or immunity in respect to trade or navigation within the Chinese dominions which may not have been stipulated by treaty shall be subject to the discretion of the Chinese Government*" Art. VIII "*freely disclaims and disavows any intention or right on the part of the United States to interfere in the domestic administration of China in regard to the construction of railroads, telegraphs, or other improvements and concedes to His Majesty the Emperor of China the reserved right to decide the time and manner and circumstances of introducing such improvements within his dominions.*" Readers will observe we are passing no hostile criticism upon this claim of the Chinese to regulate their own affairs. We are simply directing special attention to the efforts made to secure these disclaimers at that particular time and in such very explicit terms that they might be used as a bulwark against the foreigners then pressing their appliances of civilization upon the attention of the Chinese Mandarins. Mr. Burlingame had a further success in England in paralyzing the power of the dreaded gunboats and in tying the hands of Consuls and even of the minister himself. Leaving him in the successful working out of his part of the programme—the real bearing of which clarity requires us to believe neither he nor his foreign friends in Peking fully apprehended, let us go back to China and see how the Mandarins were managing their share of the battle.

Replies to the "Secret despatch" were doubtless sent in about the time Mr. Burlingame was leaving. Only one of these has found its way to foreign eyes but that one has now become celebrated;—*first*, because it was from Tseng Kwo Fan the most powerful Viceroy of the Empire,—*second*, because it is accepted as the most reliable exposition we have on record of the real feeling of the Chinese towards foreigners,—*third*, because it did form the basis of the actual policy by which Sir Rutherford Alcock was afterwards baffled,—and *fourth*, because of the remarkable support it subsequently derived from Mr. Burlingame's treaty of Washington. Deeply is it to be regretted that Tseng Viceroy did not recognise the inevitable drift of the times and advise a policy consonant therewith and at the same time recommend a bold, frank, and manly declaration of certain grievances on the Chinese side and ask for guarantees of

safety. But he did not;—and there passed away from him the most splendid opportunity a Chinese statesman has ever had to set his country right before the world. Tseng included his suggestions in two categories—one having reference to the freedom of the Salt trade, the opening of new ports, railroads, telegraphs, steam on the inner waters, and the working of mines;—the other relating to the audience question, sending Ministers to foreign courts,—and permitting the propagation of religion. He gave his opinion on each point. The working of mines he was willing to have tried. Concerning the other items he expressed himself thus,—"*These latter points*" [that is the audience question, sending Ministers abroad, and the propagation of religion], "*whose results are not likely to be very disastrous need not be debated so as to cause bitterness though they ought not to be instantly granted when asked for: But the other demands for railroads, steamers going up the rivers, opening the Salt trade, and building warehouses in the interior are so disastrous to the occupations of our people that they ought to be strenuously resisted.*"

The contestants having each taken his position, the final grapple soon came. In the early part of 1865 Messrs. Adkins and Frazer on the British side, and Mr. Hart and two Chinese Secretaries on the other side met to discuss the items for revision preparatory to a reference to Sir Rutherford Alcock and Prince Kung. Numerous and protracted discussions followed. On the 4th of May a recapitulation of British demands was drawn up in Chinese. Soon after the Chinese Cabinet sent back their replies. It would be tedious to review the whole ground passed over. Some few things were granted by the Chinese but on the other hand heavy demands were made as the costly price of these grants. The chief struggle centred around the special issues of railroads, steam on the inner waters, inland residence, and the working of mines. The Chinese seem to have matured their replies long before in the very way Tseng advised and in exact conformity to the points then being pressed by Mr. Burlingame on the other side of the globe, and when the time came they were uttered crisply enough,—"*The use of steamers is inadmissible. The coast and river trade is already in the hands of foreigners; with steamers on the inland rivers and lakes, they would usurp the entire trade of the empire. The latter have no steamers running on the inland waters and the foreigner availing himself of the inland traffic must use the native means thereto.*" That is, the junk must be used and not the steam boat, the oxcart and

not the railroad car. Concerning the import of foreign salt they replied "*This item cannot be admitted.*" As to inland residence and warehouses therewith the foreigners were told to "*build their warehouses at the open ports, for such establishments in the interior would injure native commerce and both parties would have trouble from the necessity of surveillance in an extensive and thickly populated country.*" The question of Coal Mines fared but little better. "*The Coal districts of China,*" said the officials, "*are her own estate; the working of them must be left to the minister of the Southern ports who will act as local circumstances require.*"

Thus ended the first collision of the diplomatic forces. The onset of the merchants was successfully repelled. The chief points they had hoped to gain were flatly refused them. The discomfited assailants had but one consolation in the midst of defeat—the reflection that, the battle had not been lost through their own lack of sagacity; but that, again, was supplemented by another reflection bitter in the extreme, that defeat was less the work of the Chinese themselves than of countrymen of their own. They began to discern what they were soon to learn explicitly from the Burlingame Treaty that the Emperor of China with the aid of foreign diplomatists had matured a plan by which he meant to decide for himself independent of these persistent merchants "the time, the manner, and the circumstances under which railroads, telegraphs and other improvements might be introduced into his dominions."

Then followed a lull during which Sir Rutherford communicated to his colleagues, the diplomatic representatives of France, the United States, Prussia and Russia the results of his efforts thus far. The month of August 1868 was occupied in considering the subject in a quiet way among themselves. Their hearts knew their own bitterness and strangers intermeddled not with their joy;—the merchants certainly did not. The final memorandum of the Yamen had been sent in on the first of August. On the fifth Sir Rutherford was ready with a circular addressed to his Colleagues summing up the results. It was a curious document, the main drift of which seemed to be to convey an expression of satisfaction which seemed hardly to exist. To be sure the Chinese had refused somethings in a peremptory way; but he consoled his Colleagues with the philosophical reflection that after all the Chinese could not really have done otherwise, which, if true, was a reflection upon himself for having asked them in the first place. Replies came apace.—The French Minister

Lallemands on the 9th,—Dr. Williams on the 13th,—The North German Baron Rehnues on the 18th,—and the Russian Envoy Vlangals on the 26th of August. In some instances the writers expressed satisfaction positively at what had been done. But exceptions were taken as well; and equally pronounced regrets were expressed, that on specific points, the Chinese had not appreciated more fully the requirements of the hour. It was plain the diplomatic body as a whole were reluctant to forego the anticipated advantages of inland residence, steamboats on the inner waters, the opening of mines &c., and vexation was discerned plainly through the polite guise of diplomatic language.

After taking a little time to consider, Sir Rutherford once more returned to the attack reenforced by the sentiments contained in his colleagues' letters. On the 10th of September he submitted to the diplomatic body, a fresh memorandum he had prepared for transmission to the Yamen in which he proceeds "*to point out to Prince Kung and Ministers the unanimous feeling of regret and dissatisfaction at the restrictions attached to navigation of the inland waters, residence in the interior, and the working of Mines, these otherwise large concessions being deprived of much of their value by limitations calculated to render them practically useless.*"

What might have been the result of such a protest backed by the representatives of several great nations under other circumstances we cannot say, but judging from the past would have received a favorable hearing and led to some favorable results. The Chinese must have felt the intensity of the pressure and the hazard of the crisis, and must often have echoed a sentiment akin to that of Wellington at Waterloo when he said "Would God right or Blucher would come." And Blucher came.—News from Burlingame reached the Chinese when they needed it most and in time to strengthen the tone of a flat refusal. The United States claiming to be the most progressive nation on the globe, in making a new treaty with China the most unprogressive, had agreed that any privilege or immunity in respect to trade or navigation within the Chinese dominions which may not have been stipulated for by treaty shall be subject to the discretion of the Chinese Government. That "discretion" at once declared itself opposed to all further concession. Sir Rutherford's second attempt was therefore made under tremendous disadvantages, and as was clearly foreseen ended in repeated failure. He discovered when too late to remedy it the manner in which the vantage ground had been lost. There

was a mournful change of tone in his despatches concerning the Burlingame Embassy to Lord Stanley in the course of one short year. On the 31st of December 1867 he wrote "*Therefore I see in the mission hope of improvement and a material change in the whole aspect of affairs.*" But *S'Allegro* was soon to give way to *Il Penseroso*. On the 10th of November 1868 he again wrote expressing his regret that he was "*still unable to make any final report of the result of the prolonged negotiations with the foreign board here on the revision of the treaty;*" and further on he sets forth the reason—"Satisfied as my despatch of the 12th ultimo, informed your Lordship that Mr. Burlingame's action in the United States in framing the additional articles was a main cause of delay by giving rise to hopes that other Treaty Powers might be induced to endorse the unqualified admission of the right of China to resist all pressure from without as to material improvements or progress embodied in the II Article."

The negotiations were protracted through another year. A few petty additional concessions gained by what the English Merchants considered heavy sacrifices in other quarters was all he had to show for that year of toilsome and futile labor. Instead of the coveted inland residence, he had to content himself with securing for his countrymen, such privilege only as is allowed a travelling peddler who might stop at a hotel or hire temporary lodging but must hang up no sign-board suggestive of permanency;—instead of a concession for steamers to stem the rapid currents of the inland rivers he must be satisfied with the use of dog-eared junks "propelled by sail or oars." At the last after tedious delay and fruitless endeavor, the treaty was signed on the 23rd of October 1869. The three year's campaign was now ended. The Foreigner was beaten;—the Mongol had outmaneuvered the Saxon;—the scow had got to windward of the clipper;—coolie muscle was exalted above steam;—the paddle wheels had to yield the way to the old fashioned scull;—and foreign civilization had to retire abashed from its vain endeavor to accept the invitation of Mr. Burlingame and "*graft itself on the ancient civilization of China.*"

The defensive measures of the Chinese succeeded to their satisfaction. Not content with this they began to assume the offensive. And now comes in the episode of the famous Missionary Question to which attention will be directed in a future number when we propose to inquire whether it had its origin in "Missionary indiscretion" or in the exigencies of Chinese diplomacy.

CONNECTION BETWEEN THE GAELIC AND CHINESE LANGUAGES.

BY OSSIAN.

When it was known that Mr. Edkins was about to write a series of papers on the connection of the Hebrew and Chinese languages there were few of the readers of the *Recorder* that did not hail the idea with infinite satisfaction. The Chinese language, very much like the people that speak it, differs to all appearance so essentially from all outside of it that it seemed impossible to find any link by which it could be joined on to the great family of languages spoken further to the west. There seemed to be no ascending steps by which its pedigree could be traced up to a common parentage with the other languages of the world, and in so far one obstacle had still to be removed before the essential oneness of the human race could be decisively demonstrated. The science of language though still comparatively in its infancy has already brought face to face many a differing language and dialect and though long estranged from each other it has shown the unrecognised kindred by which they were allied. It is beginning to prove that though the external differences are so great that at first sight they appear absolutely irreconcilable, there are unquestionably broad and deep affinities running throughout the whole that clearly point to a common ancestry. From the greater facilities enjoyed, and the more ample materials on which to make experiments it has happened thus far that the Western and Indian languages have come more under discussion and their analogies therefore are more familiar to the student than are those between the Chinese and other languages. If the Chinese however has appeared

to stand isolated and apart from all other varieties of human speech, it has simply been because the scientific explorer has not yet ventured to tread its unknown paths and recesses that would have led him to the same fountain head from whence has diverged into every region of the globe the innumerable forms in which human thoughts and ideas have clothed themselves. It is to be hoped that the papers by Mr. E. are but the forerunners of many others that are still to be written on this subject. The student may expect, in this almost unexplored region, to light upon many a discovery that shall in no wise be inferior to any that has been made in former linguistic researches.

Those who have followed Mr. E. in his discussion of his subject cannot but have been struck with the profound analogies that he has discovered between the Hebrew and Chinese. Before proceeding with the subject of this paper it will be interesting to note one or two of the more remarkable of them. For example on page 24 of the *Recorder* he says, "Ghamam congregated, collected, Latin cum, cumulus, Greek gamos a marriage, Chinese 咸 Gam altogether, all, 含 Gam, contain." Here of course the analogies are complete. In fact it is surprising that they were not observed long ago. There is still however another very beautiful analogy with a word in the English language that might have been added to those given above. Can any one who has studied the subject fail to perceive the strong resemblance there is between the Chinese word Gam and the very common English one, Game? Any one familiar with the early history of this latter word will at once appreciate the very forcible analogy that exists in this case.

Again on page 49 he says, "Shub returned, Chaldee Tub, Arabic Tautat conversion. The Chinese has

Tap 答 to recompence, to answer." In this case we have presented to us a very subtle and ingenious comparison. To a casual observer the nice analogy would be altogether lost—indeed it requires a very superior scholarship to be able to detect the minute relation that exists under so unlikely an exterior. It seems to me, however, that more even might have been made of this. There is an old English word, more commonly used, however, in the agricultural districts, viz. tap, a ram, which corresponds exactly with the Chinese tap, to answer. The well known habits of the animal when irritated or provoked will at once show that the analogy here suggested is a thoroughly scientific one.

Again on page 50 there occurs the following, "Sakhakh wove branches, for a hedge or booth. The Chinese is 織 Tik, to weave." In this we have a very remarkable, but still a somewhat obvious comparison brought before us. Again, it appears to me, a very excellent opportunity has been lost of showing a very striking analogy between the Chinese word and a very familiar English one. Both the structure of the word Tik and its meaning suggest at once to the mind of the student the surpassing resemblance it bears to the word in common use in all English speaking countries, viz. Tiek. Any one who has read of the devices that people are accustomed to weave whose experience has made them familiar with the system involved in this word will be struck with the remarkable coincidence. The resemblance in this case is a very surprising one, and shows that even purely colloquial words, though ages may have elapsed, still retain an identity of structure and meaning.

Leaving, however, for the present the interesting path of discovery that Mr. E. is opening up in such a re-

markable manner, I would venture humbly to suggest that not simply can a connection be traced between Chinese and Hebrew, but, as I shall shortly endeavour to prove by examples, a still more intimate one can be shown to exist between it and another language viz. the Gaelic. I by no means deem myself an enthusiast in regard to the Gaelic language, and yet the proofs of its antiquity seem to me to be very abundant. There is no doubt but that at the time of the Roman invasion, it was the language universally spoken over the west of Europe. Differing too in structure from the Greek and Latin, it carries the mind back to a period anterior to the oldest authentic histories of either of those countries. In fact its system of affixes and prefixes as well as its method of inflexion of verbs and substantives bring it into closer alliance with the Hebrew than any other language—Chinese perhaps excepted. It is a question which further discoveries alone can solve whether the Hebrew in its early formation did not receive material assistance from the primitive Gaelic as spoken in those early times. True it is that Gaelic no longer retains its monosyllabic distinction. But this cannot be brought forth as an argument against its antiquity. As well might the growth of an infant into the full grown man prove that it never had an infancy, as to show that because a language has undergone changes and developed into a polysyllabic form that therefore it cannot be descended from antiquity.

Before giving examples I would premise that the present paper pretends not to enter into principles. Its object is rather to throw out the idea, that others more competent may develop and expand it into something that shall prove serviceable to the student and the thinker. For the sake of showing the essential

unity of the subject I shall select my examples from among the words employed by Mr. Edkins.

1. The Gaelic word for a house is *Thogh*, pronounced *T'oe'h*, the Chinese for weave is 織 *Tik*. We have in this word a very interesting, philological analogy. At first sight the only resemblance seems to be that of sound. A slight acquaintance however with the early history of the Celts reveal to us the process by which the meaning has undergone a change. In primitive times the Celtic houses were made of wattles. These wattles consisted of willow twigs which the more ingenious amongst them had learned to weave into sizes large enough to form the sides of houses. From this arose the secondary meaning of weave which we have reproduced in the Chinese *Tik*. Very singular to say, in the Amoy dialect, which, by the way, is one of the oldest in China, the word for a house is *Teh*. This proves that Gaelic must have been anterior to the Chinese, as the oldest forms are identical in sound and meaning.

2. Gaelic *Poch*, peat, Chinese 播 *Pot* spread. Here again a knowledge of Celtic history discloses the beautiful affinity that exists between these two words. The Celts had a particular religious ceremony which they performed sometime about Christmas. This ceremony was called *Bel tin* or *Bel's fire*, from the fact that fire played a very important part in the ceremony. Students of Celtic antiquities see in this an undoubted connection with the Syrian worship of *Baal*. Now just previous to the gathering of the people for this worship, notice was given of the appointed time by the *spread* of peat amongst the people by persons specially employed for the purpose. Again in this case the Gaelic is the older word of the two.

3. Gaelic *Yih ate*, Chinese *吃 ate*. The strikingly analogous word in Hebrew, as shown by Mr. E., is *Lahnam* (page 75). It is obvious here that the Gaelic is the root both of the Chinese and Hebrew as it is clearly the oldest form.

4. Gaelic *Hook*, took, Chinese 得 *Tek* obtain, Hebrew *Lakakh* took (page 75). In this case *H* is manifestly the root letter. Any one acquainted with the very oldest Chinese form will readily understand how *T* has supplanted the *H*. The English word *Took* is almost identical with the Gaelic *Hook*. Very singular to say, the Gaelic word in its original shape is still used in English, though in a slang form. Very few are conscious when they are using this latter word, that they are aiding in retaining the recollection of one of the most striking characteristics of the Gaelic people, and that was an insatiable spirit of Kleptomania.

5. Gaelic *Dhu*, pronounced *tuh*, black, Chinese 黑 *Kek*, black, Hebrew *Hhalakh*, black. In this case whilst the analogy is absurdly striking between the Chinese and Hebrew forms, I must confess it is less obvious with the Gaelic word. A closer analysis however will remove any apparent difficulty. In the first place it is evident that the final *K* in *Kek* is an accretion, and ought to give way to the older and more primitive root letter *H*. Again is it not very probable that *Ke* is really derived from a very ancient, but now totally extinct form *Ta*. If this theory be the correct one we have the word *Tuh*, exactly identical with the Gaelic example given above. Not only does the apparent non-resemblance vanish, but the most perfect harmony both in sound and meaning is at once attained.

(To be continued.)

CONNECTION OF CHINESE AND HEBREW.

VII Paper.

BY REV. J. EDKINS.

The seventh law laid down at the commencement of these inquiries, was the correspondence of the Hebrew and Indo European final *M* in many cases with the Chinese final *NG*.

That the western final *M* and the Chinese final *M* agree in some words will not be doubted by those who give a fair consideration to examples such as those which follow. 1. Hebrew *AMASH*, *night*, (when the points were introduced it was called *Emesh*, the value of the initial vowel having changed by that time.) Latin *cum*, *umbra*, Chinese 暗 *AM dark*, 陰 *YIM, shady*. 2. Hebrew *GAM* *also*, Latin *cum* *with*, Chinese 聚 *KIM together with*. 3. Hebrew *IHAMAD* *to love*, Sanscrit *Kama love*, the Hindoo god of love, Chinese 甘 *KAM sweet, to delight in*. 4. Hebrew *TAME* *was unclean*, Chinese 玷 *TIM to stain, pollute*. The Polynesian taboo is the same word the *M* being changed to *B*.

Further that the final *NG* of the western words agrees with that of China in not a few instances will also be admitted. For example in words such as *long*, *sing*, *thong*, *bang*, *ding*, *dong*, *tinkle*, *twinkle*. These agree with the Chinese 長 *DUNG long*, 誦 *ZUNG sing, chant*, 繩 *DING * rope*, 磅 *BANG strike against, noise of a falling stone or rock*, 鐘 *TUNG bell*, 打 *TANG beat* 星 *TING *, star*. The final *NG* occurs sometimes in Latin as in *longus*, but in *tingo*, *tango* and such

* These words have changed *D* and *T* to *SH* and *S* by sibilization as will be shown subsequently.

words it is merely an expansion of the K in facio, the G in tetigi, &c.

From the prevalence of the final NG in Chinese, English, and German, and its absence in Hebrew may be gathered light upon the question of its history. It was in the primitive language of which all these idioms are daughters, but it was rejected by the Semites. The Teutons retained it and the Latins and Celts partially. The Sanscrit language also has a sprinkling of it as in *Sanga assembly*, the Chinese 藏 *Dzung collect, conceal, lay up*. But it is best preserved for observation in the Chinese language where there are more words ending in NG than in either N or M.

We ask then, what did the Semites put in its place? The answer to this inquiry is found in the fact that the Hebrew M final and to some extent the Indo European, corresponds to the Chinese final NG. The Hebrew syllabary contracted itself, threw out the NG final, and borrowed the M final to put in its place. This change occurred early enough for the Sanscrit and Greek to retain traces of it.

Examples will now be given.

1. DAMAH *was like*, 同 *dong together, same, like*. Compare also 像 *Ziong like*. This is probably formed by sibilization from an older diong i. e. 同 *dong*, as will be shewn farther on.

2. DAMAM *was silent, ceased, desisted*. 停 *Ding, to stop, desist*.

3. YAM, *sea* 洋 *yong, sea, ocean*.

4. YOM, *day* 陽 *yong, the principle of light, the sun*.

5. GHAMAD *stood*, 擎 *Ging set upright*, 梗 *Keng upright*. Compare also the Hebrew KUM *rise*.

6. GHAMAL *labour*, 工 *Kong work*, Sanscrit Karma *act, work*, Greek Kamnotos *labour, Kamatos weariness*, Chinese 功 *Kong meritorious work*.

7. GHAMAS *carried*, GHAMASA *burden*, 扛 *Kang to carry*.

8. KAMAH *a stalk* 莖 *Keng, stalk of plants*. Gesenius traces KAMAH, to KUM *rise*. See above 6.

9. RAMAS *crept*, 虫 *Dong, creeping things, worms*.

10. RAM *high*, 隆 *Long, rising high*.

11. TAMAM *was perfect, finished*, 成 *Dang complete*, 整 *Teng, whole*.

These instances seem to be amply sufficient to show the existence of a law of correspondence between the finals M and NG.

One example from Sanscrit Karma *work, merit*, shews that although in the syllabary of that language NG is used as a final it has also been partially intruded on by M. Thus the old English *gang to go* may be compared with the Chinese 行 *Gang to go*, and the Sanscrit *Gam to go*.

The Greek which wants the sound NG (except in the doubled gamma) will naturally have more examples of the final M. Compare Kampto *bend*, Kampe *a bending* with the Chinese 弓 *Kong*, 江 *Kong river*, so called from its winding and bowlike shape. The Chinese bow is bent back in the middle like the character which represents it 弓. So also damao *overcome*, in Latin domo, is probably the Chinese 勝 *Shing conquer*, which has I believe become changed from Ting or Ding by sibilization. Lampo *shine*, is the Chinese 朗 *Long bright*, 亮 *Liong be bright*. Semnos, *grave, revered, holy*, may be 聖 *Shing holy*. It should be remembered that the Greek syllabary can only represent SH by S. Tamias *steward*, tannicus *act as steward*, may be 掌 *Tong to rule, control, manage business*, and originally *the palm of the hand*.

It is a curious fact also and in

connection with the question now being considered very significant that the Russian language has no NG, initial or final.

Thus Dom *house*, the Latin domus, is the Chinese 堂 DONG. The absence of NG is most readily accounted for by the supposition of the ancient affinity with Semitic languages. Then we understand why Drin *vapor*, spirit, so nearly resembles the Hebrew רוּחַ. The Semites communicated it to the Slavonic tribes at a very early period before the initial D had in Semitic languages changed to R.

The Celtic although it has like the English a final NG in its syllabary has also some of the Greek forms in M. Thus kamm in Welsh is *to bend* and Kam is *crooked*. When the Kimmerioi or Cymri occupied the Krim peninsula they were in close association with the Greeks and for many centuries previously both these peoples were under the influence of the Assyrian empire. Hence the freedom of Greek and Celtic syntax compared with that of Sanscrit.

Eighth law in the extension of Hebrew roots.

The eighth law now claims attention. The Semite people felt a need for three radical letters in each root. In addition to other methods which were employed to supply a third radical, they proceeded to append a consonant.

Thus GAZAZ *cut hay* or *shear sheep*, GAZAH *cut stone*, GAZAL *rob, snatch, plunder*, GAZAM *amputate*, GAZAR *cut, determine*, GEZERAI *a decree*, GIZRAH *form, figure*, from the notion of cutting. In these words we find varying forms of one root, GAZ *cut* which is no other than the Chinese 割 KAT *to cut*. Language is perpetually adding to her forms. She could not remain stationary. Her wants were continually increasing. Hence the

need of derivatives, gained partly by adding M, H, R or L to the root. Usage determines which of these new forms shall take one new shade of meaning and which another. But all these variations are subsequent to the departure of the Chinese from Western Asia.

Prefixes to Roots.

Other laws might be mentioned which have helped to make the Hebrew vocabulary of roots what it is. The prefix of N, of M, of A, of Y, of H, occur not seldom. The same is also true of Ayin and of Caph. Thus Khabash and Khabas *trample on* are derived by Gesenius from Bas, the meaning attached to which may be seen in Bas *to trample with the feet*. Since Caph may be prefixed, its near relation Ayin may perhaps be so too. In Ghebéd *servant*, Ghabad *saved*, the Greek pais, paidos *boy, servant*, seems to lurk in the second and third radicals forming the syllable Bed. As an example of the prefixed N, I mention Naphal *he fell*. Here the root syllable says Gesenius is Fal, the English fall, Latin fallo *to deceive*, and Greek sphallo *to fail*. The L in all these languages probably came from an older D, for we find in Chinese as the equivalent 取 Bat *to conquer, cause to fall, be made to fall*. An example of a prefixed M we have in Melek king, Malakh *was king over, ruled*. The root syllable here seems to be Lekh, the Latin rex, and Chinese 督 Tok *to govern, a governor*.

Prefixes accounted for.

The existence of these prefixes may be accounted for somewhat in the following manner. The language was destined to adopt N as the sign of the passive, and M as a prefix for participles and verbal nouns. This development was to take place after no long period, but it must be gradual. There were at the time various verbs

and demonstrative pronouns, whose prominent letter was in one case N, in other cases M, H &c., and all capable of becoming appropriated to this use. But the energy of the language forming power must first be applied to the completion of the trilateral roots, and afterwards proceed to the building up of the paradigms. Language works unconsciously and gradually, and under the guidance of laws which are at first secret, but subsequently reveal themselves to the eye of inquiry. The words in question might come to be applied in the first instance simply to augment the root. The letter M primarily a demonstrative pronoun was required for three or four uses. In other words three or four forces would in succession attract it. As a suffix it was wanted to make a plural, and became so by a principle of "natural selection" in Hebrew, just as N was in other Semitic dialects, such as the Akkad and Arabic, (as too in the Celtic) appropriated to the same purpose. But it was also needed as a participial prefix, and as a derivative prefix for substantives formed from verbs, and it became subject to these uses by the result, in Darwinian language, of a struggle ending in the survival of the fittest. In cases of this kind we see the operation of the same principle which we observe in natural History producing varieties in the same species. In this way may be illustrated, for it is permitted to derive help from analogy, the use of M and of N as applied to complete the system of trilateral Semitic roots.

At the time when Semitic system was commencing, these words were used with a certain indecision and want of uniformity, which would be ultimately overcome by such a struggle as Darwin describes in his sphere of observation. Primitive men in the Semitic locality would gradually come to use them exactly in the

Semitic way. The same words which at an earlier stage of word formation were employed to extend the root by prefixing a new syllable to it would at a later stage, when their aid was called for in derivation and conjugation, submit themselves unresistingly to the force that was to limit their sphere, and to make of them henceforth derivative prefixes and marks of the plural. Thus Ha-LaKh and YaLaKh both mean *to walk*. The monosyllabic root is LaKh. The letter H was destined to become the causative prefix like 教 KIAU in Chinese, and the syllable GOR introduced in the middle of a word in Mongol. The letter Y was destined to become the sign of the future, like 要 YAU in Chinese and the suffix YA in Mongol. Thus the Hebrew YIKTOL *he will kill*, is in Chinese 他要殺 t'a yan sha, and in Mongol t'erealaya, where *kill* is ALA and YA is the suffix of the future. Gesenius says that Arauh *went* is allied to Hatakh, and also the Greek erchomai *come*. The A is prefixed quite commonly, and is simply phonetic, as in Abba or Ab *father*, the Chinese 父 BE, and Turkish baba. R and L are interchangeable. But the Chinese 來 LAI *come*, anciently had a K final, as is shewn by the fact that it rhymes with words in K in the Shī king 詩經, Book of Odes, B. C. 1000. The Hebrew Arauh is *path* and it agrees with the Chinese 路 LU, which we learn from the final K of the phonetic, originally was Lok. That the ideas, go and come, may be interchangeable seems to be supported by the coincidence in form between our wander, went, &c., and the Latin venio *come*. The etymological value of the Latin V is in all cases that of the English W.

The principles of Darwin are of real value in the investigation of

language. The results to which they tend do not in this field shock us by their wild demands for a chronological extension of indefinite duration. Mankind are not alarmed at the thought of all languages being descended from an original monosyllabic mother. It is otherwise in zoology where modern speculation would have us identify the human form which was assumed by Jesus with the caterpillar and the starfish. But in language there is no such difficulty. Every one is familiar with the arbitrary selection of words in dialects, and the struggle for existence between this and that expression. We all know with what rapidity grammatical forms vary, grow and disappear. Every educated man of forty can mark differences between his use of words and that of his father a generation ago. Language therefore is an unobjectionable field for Darwinian principles of investigation. But when supernaturalism is kept out of view, when the phenomena of conscience are ascribed to the lower animals, when the divine image in man is blotted out by the bold modern inquirer, when the eternal distinctions of morality are made non-essential and Plato and Kant as well as Moses and Paul, are kept out of court, we have reason to withhold our consent to such a reckless revolution in our ideas.

SKETCH OF RUSSIAN INTERCOURSE WITH, AND THE GREEK CHURCH IN, CHINA.

Eighth Part.

BY J. DUDGEON, ESQ., M. D.

We have taken a review of the past history of Russian Intercourse with China, with the view of understanding more clearly the history of the Greek Church in China. It now only remains to notice briefly the present condition

of that church in Peking but before doing so, a few remarks on the political mission will not be out of place.

Since the last treaty, Russia has had two establishments at Peking—the political and the ecclesiastical. The former is situated in the southern part of the Tartar city, close to the palace and not far from the southern wall. It is distant about 4 miles from the latter, which is situated in the extreme N. E. angle of the Tartar or Northern city, *i. e.* Peking properly so called. The Russian Legation occupies the centre of what we might term the foreign quarter. The other Legations are all around it. Immediately opposite is the back of the Korean legation, and a little further West, on the same street as the Korean and running along the bottom of the Southern wall, in the street called Ginseng by foreigners—from the number of shops for the sale of this harmless, highly prized and expensive drug,—is the court of the Loochooans, Mongol square, for the encampment of that nomadic people, is immediately behind the Russian Legation to the North, and the Chinese Colonial office, is about a *li* to the N. E. The situation of these tributary countries certainly determined the location of the Russian house and latterly also the residences of the Western nations who have made treaties with China. The British Legation lies a little way to the North of the Russian, and its S. W. angle forms the N. E. angle of Mongol square. The German legation formerly occupied by the U. S. Legation is next door to the British on the South side and both are situated on the right bank of the *Yoho*, more properly a broad ditch. The present United States quarters are *tête à tête* with the Russian, and the French, is a little further E. on the same street. The oldest of the European Legations is of course the Russian. On Sundays, holidays, fastdays, birth days of their respective monarchs or on other great occasions, the various national flags float beautifully in the breeze and give a foreign aspect to this part of the city. The British flagstaff was blown down seven years ago, and a new one has

only lately been erected. The Union Jack, except on funeral occasions when it is sometimes used as a pall with which to cover the bier, has never been seen, and doubtless must have suffered greatly from the moths. We hear, however, with pride, that a new gate-house, tower and clock and doubtless also a flagstaff are proposed to be erected. The Legations are all near the palace, and the British is directly opposite the palace of a Prince, it is therefore likely that the Chinese have not much regretted the absence of these party-coloured flags. The tricolour is most frequently seen, but so rare indeed are all the flags hoisted, that the passers by still stop and gaze at them.

The *Nankwan* (Russian Legation) was at first set apart for the lodging of the Ambassadors from Russia, called on this account the Russia House, and sometimes the house of the Embassy. When the ecclesiastical mission arrived in 1713, the Nankwan was converted into a convent or cloister. In 1864-65 it was entirely rebuilt, except the church, the old Embassy house properly so called, and some buildings, at an expense of from 30 to 40,000 rubles. The buildings were entirely in the Chinese style, the glass windows, furniture and church alone indicating its European character. The Chinese style has been for the most part retained in the new buildings. The principal old building in the compound is the church of the Purification, built by a Roman Catholic architect and after the model, it is said, of the old church of the Roman Catholics inside the Imperial city on the West side. (The present Pei-tang or Northern Cathedral occupies the site.) The church of the Purification of the Virgin, formerly called the convent of Camilleus, was built with the assistance of the Chinese Government. It was begun in 1727 and consecrated in 1734. Most probably it was the great earthquake of 1731 (*Grozier la Chine* Vol. II p. 271) or 1737 and 38 according to Tinkowsky which produced the rent in the S. wall which is still to be seen. The devastation caused by this earthquake in the North

of Chihli seems to have been immense, as witness the numerous houses, rent pagodas and temples, and tumbled down and cracked city walls, towns and villages between this and Kalgan. The Nan-tang of the Roman Catholics was also shaken by the same earthquake in Yung-cheng's reign.

In 1820 the Chinese Government gave 2,200 taels for the repair of the Legation; the convent was kept in repair at the expense of Russia. The repairs were badly done and 500 taels had to be added by the government, because half of the sum had become the prey of the officials, the usual custom in China.

The first buildings and court of the old Russia house were occupied by the guard of Chinese soldiers. The second court, very spacious was set apart for servants and the third, separated by a brick wall, was the principal court. The original building still exists and is called by the Chinese the *tating*, and faces the front gate. The officer on guard locked the gate of this court and sealed it with the Imperial seal to prevent any communication. Up till 1860 a house was set apart at the old gateway for the residence of a Chinese official (a white button) from the Li-fan-yuen. There was also within the same compound a little Buddhist temple where priests worshipped on the 1st and 15th of each month; in fact all the usual appurtenances of a Chinese yamen were to be found in the old Russia house.

The Peikwan or present Ecclesiastical Mission occupies the site of a Buddhist temple, which was granted by Kang-hi to the Russians who were taken captive at Albazin and brought to Peking (1685). The church of the Assumption, formerly of St. Nicholas, situated here was consecrated in the year 1690 or 92. This statement apparently at variance with that made by Wenyukoff, that Ides' request in 1692 to have a church built at Peking, was refused by the Chinese Emperor, is explained by the circumstance, that the building used as a church was part of the original Buddhist Temple. It consisted of five *chien*

with verandahs on the North and South sides, in one of which a bell was suspended. The most easterly apartment was set apart for the altar and the remainder was for the use of the congregation. This native building was repaired in 1734, when a cupola surmounted by a cross, was erected in the middle of the church. It was entirely rebuilt in 1827 as it had fallen into a ruinous condition. The new church was erected on the site of the old one, for according to Russian custom, where a church has once been built it must never cease to be a church. The houses of the ecclesiastics were all newly built in 1865, at the time the Legation was rebuilt. The schools were built last year. Behind the altar in the church on the right hand (S. E. corner) is an old image of St. Nicholas brought from Albazin. Timkowsky is incorrect in saying that this church contains a picture of our Saviour in prison brought also from Albazin. At the time of Timkowsky the ornaments of the church were very old and in bad taste; some of the images were painted at the order of the synod by Chinese artists, who had very unsuitably dressed them in their own native costume. In consequence of Timkowsky's representation, respecting the pictures of the saints, the Russian Foreign office gave orders to have new ones painted which were forwarded to Peking in 1824. The old ones were burnt by order of the Synod. A painter generally formed one of the suite of the new mission. The dresses of the priests were then, as now, exceedingly handsome. The ecclesiastics are called *lamas*—*khara lama* (black priests) by the Mongols, and the archimandrite *ta lama* or chief priest. The Roman Catholic priests are designated *shen-fu*, spiritual fathers, and the Bishops *chu-chiao* or (lords of the religion.)

Reference has already been made to the present priests. The Archimandrite (Palladius has been absent during the last year (since May 1870) in Mantchuria, whither he proceeded at the request of the Geographical Society of St. Petersburg, along with other gentlemen, on a scientific expedition. We

shall doubtless ere long be favoured with an interesting work from his facile pen on a loved subject. He is expected back in a few months. He reports that Chinese is spoken everywhere in Mantchuria. The Geographical Society has placed ample, nay, handsome means at the disposal of the expedition, so that nothing is wanting to its efficiency and success. Father Isaiah is one of the most active and amiable of men. He has published as the lists will shew a number of useful phrase books, which have been of great use to Russian merchants in their intercourse with the Chinese. Much of the information contained in these pages has been communicated by him and I take this opportunity of thanking him publicly for his kindness.

Divine service is held in the Nankwan on Sundays, in the Peikwan on Saturday afternoons at 5 p. m. and on Sunday mornings and afternoons. The fasts and other high holy days are also religiously observed.

The members send their reports as often as necessary to the synod, which are at times published, as for example, Father Isaiah's account of the Tientsin massacre. (Father Isaiah had gone thither to perform the marriage ceremony of the young couple who unfortunately were among the victims sacrificed by the mob on that terrible day (21st June)). The members of the mission are not obliged to produce scientific works, but they are expected to know the Chinese classics and philosophy, and their works prove to what extent they have been diligent students of the language, literature &c. of this wonderful people.

There are two Chinese schools at the Peikwan, one for boys, and the other for girls. The boys about 40 in number are taught the elements of Chinese knowledge, reading and writing as in native schools, and are instructed also in the Christian religion. Heathen boys are not admitted. The girls about 30 in number learn the same and in addition, are taught useful handiwork, such as sewing, knitting, embroidery &c. The girls's school is separated from the Pei

kwan, by a wall, and is under the direction of a Chinese matron. This school was begun about 8 years ago. The pupils of both schools are from 8 to 16 years of age. Unless very poor, the children are neither clothed nor fed at the expense of the mission. Through means of these schools, all the male Albazines and most of the women can read and write. In this particular the female converts of the Greek and Roman churches differ materially from the surrounding heathen women. The latter church may not give them the Bible, but they at least are taught to read. Protestant Missions are also busy with their boys' and girls' schools. The girls of the Russian school receive legally no dowry, but the mission generally grants them a portion. The priests from their own means help the more deserving, a good deal. The Albazines have perfect liberty to celebrate their marriages according to Chinese customs, excepting of course that pure Buddhist ceremonies are forbidden.

The design of the Ecclesiastical mission, according to the directions of the Synod, is the maintenance of Christianity among the already existing Christians (Albazines and Russians who live in Peking) and the propagation of the same among the heathen Chinese, but with great caution; only those Chinese are to be received as converts, concerning whom the priests are convinced that they understand the nature of the Christian religion. The quality of the converts is more important than the number. There are from 10 to 40 Chinese, converted yearly in Peking to the Greek church. The number of the Russo-Chinese Christians in and around Peking is generally speaking about 500. The descendants of the Albazines, who all live in the neighbourhood of the Peikwan and not in the west of the city as Timkowsky says, (vol. II p. 45) amount at present to 120 (23 families). Timkowsky falls into a grievous blunder when he says that they are attached to the superstition of Shamanism. This is the invocation of the spirits or shades of their ancestors. He is also wrong in stating that they have lost all attach-

ment to their former countrymen, the Russians. Father Isaiah informs me that the phrase *Tsan-mên-o-kwo-ti-jên* 咱們俄國的人 is heard frequently among them. They are at liberty to marry, when they will, either Chinese or Manchus. Their wives permit themselves to be baptized.

About 100 li from Peking at a place called Tung-ting-an (東定安) 7 li South from Matou on the Peiho, the Russians have a number of Christians. This is the only station out of Peking. This community was founded by Father Isaiah in 1863. Formerly in this village there was only one Christian family. Afterwards a large portion of the village expressed the wish to adopt Christianity. A church was built out of funds furnished by the merchants in Kiachta. This little church at present numbers 75 Christians.

The ecclesiastical mission in all that relates to spiritual affairs as already stated, stands directly under the Synod. Prior to 1717 it existed under the direction of the Governor General, and the Metropolitan Bishop in Tobolsk. It was the latter who granted the first Patent (grammota) to the first priest who went to Peking and from whom the church received its designation. The church of the Peikwan was first called, the church of the Assumption, but owing to its containing the image of St. Nicholas it continued to be called after this Saint. Since 1827 it has reverted back to its original name. The Northern church is still designated *Locha miao*, by those outside the religion, from the Russian captives who were settled here, being so called. In an earlier paper we ventured upon a derivation of this expression. The Russian word *lof chi* a hunter, as the first Russians on the Amoor followed this occupation, may suggest the origin of this term.

The district around the Peikwan is very poor. The houses for the most part have been torn down—the condition here is, alas, found also too common in other parts of the city. There is a Duke's palace in the vicinity, and the

great Lamasery is close by with its 3000 lamas and the celebrated figure of Buddha 75 feet high. It was in this temple, the Emperor Yung Cheng resided before his accession to the throne. The Duke Liang, who was obliged to make room for the British Legation, was given a residence also in this quarter. In wet weather there is a small lake immediately in front of the Peikwan, and having no outlet, or at least the outlet being blocked up, it becomes stagnant water. This part was and still is, called *hua-pi-chang* birch-bark-square, from the use to which it was applied. Formerly the birch, brought from Manchuria and used in the making of bows, was saturated here. The Albazins, who were considered experts in the manufacture of these weapons still almost universally used by the Manchu soldiery, were thus employed in supplying the rest of the bannermen. The trade is now carried on elsewhere.

It is well-known that Peking is divided between the so-called eight banners. The district of the Peikwan is included in the *Siang Hwang Chi* 廟黃旗, or bordered-yellow (i. e. yellow body with white facings) Imperial guard. In Chinese the appellation is *o-lo-sz-ho-ling*, in Manchu *oros-nieu*. When the Russian captives, were brought to Peking they joined this banner. The Emperor appointed them to the highest place of honour,—that of guarding the N. E. angle of the wall. The district of the *siang-hwang* is situated within the *An-ting* Gate and the East wall, in this way including the Russian Mission. I cannot understand why Timkowsky, (who ought to have known better) asserts that the Albazines live in the west of the city, because they were assigned to the division of the Manchu troops. If Kanghi had followed the ordinary course, he would doubtless have located the Albazines in the tributary or present foreign quarter. By this it is evident that the Emperor paid special respect to them, by incorporating them in one of the three most honorable banners and assigning them the most trustworthy post. The Mongols and Ming dynasty battallions so to speak, are

distributed throughout all the eight banners. The Coreans are embodied in the perfect or complete yellow, *Cheng hwang*. The eight banners are divided into the "upper three;" the two yellows and complete white, and the "lower five," bordered white, blue and red and complete red and blue. The princes are supplied with, or are attached to, any of the "lower five,"—the "upper three" are exclusively set apart for the Emperor. Should the Empress or any of the concubines be selected from the "lower five"—that family or clan is immediately raised to the ranks of the "upper three."

The Russian Albazines are thus considered bannermen—they perform all the usual duties and receive the customary privileges of this large class of pensioners. They have a superior officer (in Manchu *deen dsün*) who receives eight taels monthly; his assistant, gets five taels, and three *boshka* (inferior officers) four taels. Besides this twenty three families receive monthly three taels each, and yearly twenty sacks of rice. In reality, however, they now receive only the third part of all this. In the prosperous days of the Empire the Imperial bounty was bestowed quite lavishly; now since the fourth year of the reign of Hien-fung, the former liberal scale has been cut down, to provide for increased war and government expenses. In China, effete and corrupt government costs an immense sum; good government has always here been cheap. Since the last repairs of the Summer Palace, in *Tau-kwang's* reign the Emperor's personal expenses have been more than trebled. Kien-lung did not spend more than 300,000 taels monthly; the present Emperor spends about three times this sum. The expenses of the forthcoming marriage alone are estimated at over three million taels; and because of the bankruptcy of *Ni-ku*—the palace exchequer, he purposes to borrow about 1,600,000 taels from the *Hu-pu*. The following is a tabulated statement of the sums paid monthly to the bannermen.

Monthly Pension.	Monthly Equivalent at Present.	Quarterly Former Rice Allowance.	Present Equivalent.	Clothes Allowance For 10 Months.
5 Tls.	3 Tls. 1 cand.	7 tan 1 tou.	1 tan 5 tou.	10 Tls.
4 "	2 " 6:4	5 " 5 "	1 "	6 "
3 "	1 " 9:2	5 " 5 "	1 "	5 "
Widows.	1 " 5:0	2 " 6 "

During ten months of the year there is a sum subtracted from their monthly allowance, which is equivalent to the sum for clothes opposite each scale. The *entire* sum for December and January of the Chinese year, on account of extraordinary expenses and the necessary payment of all debts at the New Year, is paid by the officials to the banner-men.

In a former paper we mentioned that Russia had effected an introduction into Persia, somewhat in a similar manner to that by which she gained her footing in China, although it has not been followed up with the same results and did not meet with the same fostering care and attention. The facts are briefly these. Dshulfa (a Russian place on the left bank of the Araxes, which forms the boundary between Persia and Russian Armenia) was formerly a flourishing city of Armenia. When Shah Abbas the Great, conquered Armenia from the Turks, he destroyed Dshulfa in 1604 and led into captivity all the Armenian Christians dwelling there, to Ispahan, and settled them in the immediate vicinity of the Capital. This new settlement was, at the same time, called Dshulfa. Shah Abbas also permitted a beautiful church to be erected and treated the Christians well. These Armenian Christians have free religious practices, and were connected, as far as religion was concerned, with the Patriarch in Etshmiadzin (the celebrated convent, built in the 4th century at the foot of Ararat.) The Priests in Dshulfa were appointed from Etshmiadzin. In the year 1829 Persia was obliged to cede entire Armenia to Russia, and since that time a Bishop was sent from Etshmiadzin to Dshulfa who is a Russian subject. The most of the Armenian priests are however still Persian subjects. At the present day, Dshulfa is a city with several thousand Chris-

tian Armenian inhabitants, who, formerly were in very good circumstances.

In speaking of Russian Missions to the East, it may not be out of place to mention here the establishment of the Greek Church during the present year in Japan consisting like that of Peking in one Archmandrite and three priests. This is a step, I believe, which has been pressed upon the Government by the Governor General of Eastern Siberia. The Greek church has thus to some extent become a missionary church, in other words an aggressive and proselyting church. This movement has been rendered necessary by the vast extent of the Russian dominions, the variety of religions and peoples embraced by her sceptre and by the vast extent of heathenism along her greatly extended frontier. The policy is a wise one in every respect. The people are improved, educated, made better subjects, and Russian dominion and influence is advanced. How much does Great Britain owe to missions for the origination, extension and solidification of her power and influence in all parts of the globe? Her missions are the voluntary out-growth of the religion of the people, too often alas! in direct opposition to the worldly wisdom of her statesmen. In Russia, the Government, which has laid the foundation of the Greek church in China and elsewhere, plays an important part, and supports and protects religious interests in a way quite unknown in Great Britain.

But it is not only in China and Japan that the Greek church has established missions; in several parts of Siberia she has planted and is fostering Christian growth. In recent times a Missionary society was formed at Moscow with auxiliaries in most of the provinces. The object of this institution was to educate missionaries and collect money

for missionary purposes. The President of the Moscow parent society is Innocentius, formerly Bishop of Kamtschatka and Alaska and who had been the means of converting 40,000 heathen. The activity of the Russian Mission is directed, if not exclusively still predominantly, towards the conversion of the heathen in Russia, as e. g. the Mahomedans in the Caucasus; in the S. E. part of Russia in Asia, and many heathen peoples in Siberia. There is much still to be done in Russia.

The various missions of the Synod besides those already mentioned are the following:—

1. The Tobolsk Mission, the oldest of all, has existed since the beginning of the 17th century. The present President is Archbishop Warlam. There are comparatively few heathen now in this part of Siberia.

2. The Irkutsk Mission for the conversion of the heathen in Eastern Siberia. Archbishop Parthenius is the President of this mission at the present time. There are reckoned to be about 120,000 heathen in the government of Irkutsk.

3. Archbishop Wladimir of the Altai Mission has his residence on the sea of Teletz in Western Siberia.

4. The Trans-Baikal Mission for the Buriats inside the Russian frontier is presided over by Bishop Martinian, and has twelve churches.

5. The Kamtschatka Mission is under Bishop Benjamin.

6. The Archangel Mission, which has existed since the beginning of this century, was established for the conversion of the heathen Samojeden, of whom 15,000 have been baptized.

7. The Caucasian Mission is very rich and has a revenue of more than 300,000 rubles yearly.

The number of converts in Russia for the year 1869, amounted to 18,754; of whom 3,332 were drawn from the Roman Catholic church; 872 from other Christian sects; 2,795 from the Russian Schismatics; 486 from among the Jews; 8,243 from the Mohannemedans in the Caucasus, and 3,026 from the heathen.

In the next paper, which will be the last on this subject, we propose to give the literature of the Peking Mission. This will be the principal paper of this series, and the one, for the illustration and understanding of which the previous papers have been written. It will contain the answer to Mr. Porter Smith's query in *The Chinese Recorder* for June 1870; "What have been the benefits, which have accrued to the cause of religion and philology by the learned and pious Russians for nearly 200 years in Peking?" The papers were, originally, undertaken with the view of answering, as they were suggested by, this ironical question.

I may here mention that the Appendix containing Lange's third Journey to Peking in 1727-28, having, in the meantime, been published in the columns of the *Shanghai Evening Courier* in the month of June in five different issues of that valuable and spirited "Daily," it will not now appear in this Journal.

(To be continued.)

CHINESE MYTHOLOGY.

No. 8: First Part.

BY SINENSIS.

It has been often asserted that no trace of the Deluge can be found in Chinese writings; but, from what has been already stated, it will be seen that those writings contain constant allusions to that terrible judgment, and that these have been overlooked merely from not knowing in what connection they are to be found. When we are once aware of the fact, that in heathen mythology Chaos and the Deluge are confounded together by the supposed succession of worlds, then, allusions to the Deluge will be found to be of frequent occurrence.

1. It is plain from the Chinese statements already adduced, that the K'hyàn-lun mountains are a transcript of Paradise, and of the mountains where the Ark rested as the waters of the Deluge subsided. From the wild legends connected with these mountains it doubtless seems, at first sight, difficult to assign any geographical locality to them. We cannot, of course, expect to find perfect geographical accuracy in all the statements made regarding this region of the gods; nevertheless the legends concerning it show

very plainly the *real* region of which the local K'hwān-lun is but the transcript. "A very large part of heathen mythology originated from the history of the Deluge: and numerous were the rites of Paganism which were instituted in commemoration of that awful event. Wherever mankind settled after the dispersion from Babel, they carried with them rites of this description: and the natural consequence of celebrating such rites was a perpetual recurrence of *local appropriation*. Each tribe, in the country which it planted, had a *sacred mountain* of which Ararat was the prototype: and in that mountain was laid the scene of the appulse of the Ark, and the egress of the Noetic family. Thus the ship, in which the second father of mankind was preserved, was not only said to have landed in Armenia and in Cashgar; but it was likewise reported to have first touched ground on the summits of Athos, of Etna, and of Parnassus; near the Syrian city of Hierapolis; and in the countries of Phrygia, Wales, and even America." *Fab. Vol. I p. 307*. The yellow River, Kang-he tells us, "takes its rise on the North-east side," of K'hwān-lun, "and winding around empties itself into the sea at the South-east." At the source of the Yellow River then, is the locality where K'hwān-lun is situated; the region of Paradise, and the scene of each Chaotic Deluge. The Shoo-king now comes to our aid, and we find the whole Empire, (or the world in Chinese estimation), as known at the early period with which this history commences, included in the local K'hwān-lun, or Tae-keih, or sacred circle; the abode of the gods or first Chinese sages and Emperors deified. The Deluge of the Shoo-king then, must necessarily be the "local appropriation" of the Noetic Deluge.

2. The enormous mountains supposed to form this sacred circle, or Ark, or world, are, the Hwang on the South of the ring; the Hwa on the West; the Haang on the North; the Tae on the East; and the Sung (or Sung-kaou) in the centre. The Sung mountain is, regardless of all correct geography, placed under the centre of Heaven, or the Polar Star 太一, the heavenly abode of Shang-te or the First Man in his deified character; and it is therefore the transcript of the three peaked mountain already described. In this local K'hwān-lun or circle, the Tae mountain, situated on the East; the abode of the Yang or male principle or Shang-te; is his temple, as well as his symbol; and as he is the Great Ancestor of all things, so this mountain, which is also called "the Great Mountain," is considered to be the Great Ancestor of all other mountains within the four seas; "The Tae mountain is the Ance-

tor of all mountains, and the most honourable of the five mountains. It is the child of Heaven and Earth (Hermaphroditic Shang-te), and the abode of the gods." The first Emperors and sages then, are the gods of China, as well as of the rest of the Pagan world. *Show-shin-ke Vol. I. p. 19*. Hence none but the Emperor, "the Son of Heaven" or Shang-te, is allowed to sacrifice to this mountain, or rather to the inherent Mind or soul (Shang-te) which pervades and animates all the parts of creation. "(The officer) Ke-she was about to offer (the chief) sacrifice to the Tae mountain. Confucius said to Jen, why cannot you rescue him from so great a crime? *Com. He* (Confucius) sighed and said, the gods (神—the Theoi, or Souls of Men, Birds, Beasts, Grass, Trees, Mountains, Rivers &c., &c.) do not delight in improper ceremonies," &c. *Lun-yu, Sec. II. p. 3*. "In the second month (the Emperor) going out to the East on a tour of inspection, proceeded to the Tae Ancestor to offer a burnt sacrifice." &c. The commentary states that this burnt sacrifice was offered to "Heaven;" that is, to Shang-te, a portion of whose soul or "Mind"—the subtle ether—神—is inherent in this Mountain, which is thus his temple and symbol. It is here therefore, in this "K'hwān-lun within the four seas," that Shang-te's lower palace, with its Cherubim "on the East side," is situated; that is to say, this is the "local appropriation" of Paradise. This region is surrounded by the ocean (the four seas) and it is watered by four great rivers, viz: the Yellow River; the Yang-tsze; the Hwa; and the Tsze. Of these the first mentioned is the chief: it is the sacred River of China; and like the Ganges, the Nile, the Danube &c., is the transcript of the Euphrates, the source of which is in the mountains of Ararat or Eden.

3. Immediately over the central peak of K'hwān-lun, appears the Polar Star, which is Shang-te's heavenly abode. Hence this star is one of the objects especially worshipped in the state religion of China: "Confucius says the Polar Star remains stationary, and all the other stars face it," i. e. revolve around it in this heavenly Tae-keih or sacred circle. *Lun-yu Sec. I. p. 8*. "The Polar Star is the centre of Heaven:" &c. *Urhy ya Sec. 中. p. 25. Com.* Choo-foo-tsze says, "Shang-te's throne is in Tsze-wei," &c., i. e. the Polar Star. *Sing-le &c. Ch. XXVII. p. 5*. Ching-tsze says, "The Polar Star moves not, and therefore it is the Lord of the 氣 (Air from which all things are made). Hence it is the most honorable of all the stars." *Ibid.* Ma-yung says, "Shang-te is the Great Monad (太一 or undivided 氣

Air): his 神 (Theos or rational soul) dwells in the palace of Tsze Wei (the Polar Star)—the chief place of Heaven's (Shang-te's) manifestation." *Shoo-king; Canon of Shun. Com.* "The Ruler, is the appellation of a Star. In the central palace, the Polar Star of Heaven—the one bright one—the Great Monad (太一) always dwells." "The Great Monad is another name for the Ruler of Heaven." (Shang-te). Kang-he 帝. Hence Shang-te is not only the Sun, but also the Polar Star. The Great Father, says Faber, "is at once Noah and the orb of day. But he is moreover said to be a Star," &c. "Now there is nothing set forth in the narrative of Moses to warrant the opinion, that some unusual star became visible at the time of the deluge, but it was very prevalent, we see, in the gentile world," &c. "The origin of the notion, of a Star auspicious to sailors," is sufficiently obvious: in the midst of a tempest which overwhelmed a whole world, the real or simulated Star of Noah shone with no baleful lustre on the favoured ship which preserved himself and his family." *Vol. II. pp. 84, 86.* The old mythology of Paganism "which always blended together Paradise and the Ark, which never lost sight of the diluvian voyage of Noah, and which so pertinaciously preserved the memory of the northern mountains of Ararat (strictly northern as to the early colonists of Shinar) that they were sometimes even confounded with the north pole itself." *Ibid. I. 380.* The "Star of Noah," the Great Monad or Shang-te of China, "was the Star of Moloch or Remphan mentioned by the Prophet the Amos and the protomartyr Stephen." *Ibid. Vol. II. p. 85.* One of Shang-te's triple forms is "Imperial Man," and this monarch is always represented by a man with a Bull's head (see *Chin. Rep. Vol. XI. p. 113.*) the Bull being sacred to the Great Father; and Moloch, according to Rabbi Simeon had the face of a calf. Both Shang-te and Moloch therefore, are the same god, and each is the same as the man-bull of the Canaanites. (See *Fab. Vol. II. 85-6*).

4. The Le-ke tells us (see No. 3, 1.) that 太一 or Shang-te, the infinite body of undivided Air (氣) or "Heaven," in forming the universe from his own substance, divides it into several portions, all of which collectively make up this one Great Monad: so that he is but one Shang-te, and yet includes all things in the whole circle of the world, in his substance or essence—Air. Hence, in the whole range of the universe, there is nothing immaterial (not even souls) except the one Indivisible, Omnipresent, Supreme SHUN (God) who unites with the second SHIN (Theos) or Superior Soul of Shang-te—

the pure ether—and "makes it to be Mind." This Infinite circle of Air, "arranged (himself) and became the Demon-gods (*Kwei-shin*). The first division of these Demon-gods is Shang-te's triplication, the second is his Ogdoad, and the third, which we have now to notice is his quintuple division into the "Five Emperors." "The Great Extreme (Shang-te or Heaven), is one Air which by degrees divided and became two Airs (Hermaphrotic Shang-te or Heaven, whose "sacred womb" is the Earth); he also divided and became Five Airs." &c. *Choo-fuo-tsze's Works T. K. par. 3.* As this system of Confucius is, like that of the Western Stoics, purely material, this division of Shang-te's substance may be thus illustrated by figure:



Heaven,
or
太一,
or
Shang-te

It is plain that this whole circle or "Heaven" forms the "five Airs" from his own substance, so that the whole is one yet five, five yet one. And this is precisely the account of the matter given in the Chinese classics; for we are told that Shang-te is "Heaven and the Five Emperors" (see *Legge's Shoo-king; Canon of Shun: p. 34 note.*) Now this whole circle or "Heaven" we have already seen to be the original or "Great Yang" and "Great Yin" which when completed are the animated Heaven (Shang-te) and the animated Earth (his wife); and that these two beings are astronomically the Sun and Moon; the Soul of "Imperial Heaven" animating the Sun, and that of his wife, the Great Mother, animating the Moon. Hence we have here the Sun, Moon and Five Emperors. But these Emperors are Five Planets worshipped in conjunction with the Sun and Moon by the whole Pagan world, viz. Mercury, Venus, Mars, Jupiter and Saturn; they are also the seven Stars of Ursa Major; and these animated beings are called 七政 or "the Seven Overseers," in the Canon of Shun (*Shoo-king*). These "Five Emperors" are also "the Five Elements;" "Confucius says, Heaven has his five elements; Metal, Wood, (Fu-he or Jupiter), Water, Fire, and Earth. When these were separated (from

(Chaos) they transformed, nourished, and formed the myriad of things; the gods of these (i. e. the Shin—Theoi, or souls) are called the Five Emperors. “Kang-he 帝. Hence as the souls of “Imperial Heaven” or Noah, and his wife, have been translated, in this system, to the Sun and Moon; so the souls of five members of the Noetic family, called in China “the Five Emperors,” have been translated to the Stars. These Five Emperors are Fuh-he, Shin-nung, Hwang-te, Yaou and Shun (see Yih-king). Now the Chinese are of Cuthic origin, and hence, we must look for these “Five Emperors” of Noah’s family in the line of Ham. Also, as the dispersion from Babel took place in the days of Nimrod, we must not look for any one of them after his reign. Within these limits, then, Scripture mentions exactly five patriarchs who with *shortened lives* (see Chinese Chronology) succeeded Noah, viz. Shem, Ham, Japhet, Cush, and Nimrod. These then it is *probable*, are the “Five Emperors” of the Chinese Classics. “The Tophesamen or overseers of the heavens appear to me..... to be the celestial bodies; indeed the subsequent context of the Greek of Eusebius seems almost necessarily to require such an interpretation; for after describing the Tophesamen, he immediately adds *thus did the Sun; the Moon and the Stars, shine out of Mot. (Chaos).*..... that they are *animated and intelligent beings*, perfectly accords with an opinion which prevailed very generally throughout the Pagan world. Sometimes the souls of the hero-gods were thought to be translated to the heavenly bodies, and at other times, (such was the theory of the Stoics), all the Stars were accounted *parts of Jupiter or the great father*, all were supposed to live and to have *rational souls*,” 神 or Theoi, “all therefore without controversy were to be worshipped as *gods*.” In a similar manner, the Platonists delighted to talk of an intelligible World, an intelligible Heaven and Earth, an intelligible Sun and Moon; and it is worthy of observation, that this pagan hypothesis has been adopted by some of the Rabbinical writers among the Jews,” &c. *Fab. Vol. I. p. 224.* “We are told by Sanchoniatho, that Ilus or Cronus was once a man, that he was deified by the Phenicians after his death, and that his soul was believed to have passed into the planet which bears his name. So again, among the Hindoos, the seven Rishis..... now animate the *seven Stars of the great bear*; while the souls of their wives shine conspicuously in the Pleiades. These were the gods, whom the Latins called *Deastri*, because their residence was in the Stars.....and such doubtless were the Baalim or Sittim so frequently mentioned

in Holy Scripture.” *Ibid. Vol II. 227.* These *souls* the Greeks and Romans respectively called Theoi and Dii, and the Chinese call them *Shin*, that is, *gods*.

(To be Concluded.)

NOTES, QUERIES, AND REPLIES.

SUNDAY IN CHINA!

NOTE 4. I am sure all the readers of this Journal are thankful to Mr. Wylie for his elaborate and learned exposition of the character *mi*, found in some of the Almanacs in China and traced by him to Sunday or the day on which the Sun was worshipped. Mr. W. has explained *mi* so exhaustively, that it is somewhat strange that the natural origin of the word should have escaped him, viz the Persian word *Mitra*, *Mithra* or *Mithras*, for the Sun; as suggested by our “facile princeps” in “Philology, the Chinese having evidently caught hold of the first syllable of the word, a practice not uncommon in transferring foreign words into the Chinese language. This derivation is so self-evident that it does not require proof. It is evidently the same as “*mitra*” one of the names of the Sun in Sanscrit. The same root appears in many Persian words.

It is true, as Mr. Wylie says, “Many of the occurrences of the number of seven days have been noticed in the popular customs, rites, superstitions and traditions of the natives.” In Peking, to quote one instance only, there is a saying, when a person is pressed with business and has not finished it, “that he has tried it seven times seven and it is not yet done.” In medicine it is said and believed by many that the blood has a weekly circuit through the body, and as the system is said to be full once a week only, certain ideas, deducible from this, are advocated and adopted.

J. D.

PEKING.

SELECTED ARTICLE.

WEEK OF PRAYER.

INVITATION FOR WEEK OF PRAYER
THROUGHOUT THE WORLD.
JANUARY 7—14, 1872.

By the Presidents and Secretaries of Various Branches of the Evangelical Alliance.
Beloved Christian Brethren throughout all Nations:—

The following topics are suggested as suitable for exhortation and prayer on the successive days of meeting:

Sunday, January 7.—SERMON: Subject:—The Faith once delivered to the Saints, a universal and everlasting bond of union in the

Christian Church. The duty of its defence and extension binding on all believers.

Monday, January 8.—THANKSGIVING:—God's "unspeakable gifts"; for Mercies personal and relative; for National Mercies; for the maintenance and restoration of Peace and for preservation from Famine, and other National Calamities; for Mercies to the Christian Church; for the progress of Christ's Kingdom and the usefulness of the Christian Ministry.

Tuesday, January 9.—HUMILIATION:—for personal and national sins, weakness of faith, disobedience and worldliness in the Church. Acknowledgment of Divine Judgments, confession of unfaithfulness, and prayer for the Revival of Religion as in past times.

Wednesday, January 10.—PRAYER (intercessory):—for Families; for the sons and daughters of Christian parents at home and in other lands; also for those at school, at colleges and universities; and for all entering upon commercial or professional duties; for the increase of spiritual life in those who confess Christ; for the conversion of the unconverted; and for the sanctifying of affliction both to Parents and Children.

Thursday, January 11.—PRAYER (intercessory):—for Kings and all in authority; for Nations, especially those recently visited with the calamities of war; for the prevalence of peace in the counsels of Statesmen; for righteousness, harmony and good will among all classes; for the spread of sound knowledge, and for God's blessing upon special efforts to resist the progress of infidelity, superstition, intemperance, and other kinds of immorality.

Friday, January 12.—PRAYER (intercessory):—for the Christian Church; for Bishops, Presbyters, Pastors, and Missionaries; for translators of the Holy Scriptures into various tongues; for Office-bearers, and for Committees, Societies and Authors engaged in Christian work.

Saturday, January 13.—PRAYER:—for a large outpouring of the Holy Spirit; for the increase of Christian love and holy zeal, and the union of believers in prayer and effort for God's Glory.

Sunday, January 14.—SERMONS:—"Thy Kingdom come, Thy will be done on earth as it is done in heaven."—MATT. vi. 10.

SUGGESTIONS TO CHRISTIANS IN ALL COUNTRIES

For a Continuous Concert of Daily, Private, or Family Prayer.

SUNDAY.—Sabbath Schools (assumed there are at least throughout the World 1,000,000 Sunday-School Teachers).

MONDAY.—Christian Missions.

TUESDAY.—Bible Societies.

WEDNESDAY.—Abolition of Slavery—and Intemperance.

THURSDAY.—Tract Societies.

FRIDAY.—Outpouring of the Holy Spirit on all mankind.

SATURDAY.—Ministers of the Gospel (supposed to be about 90,000).

POPULATION OF THE WORLD.

Protestants	89,000,000
Roman Catholics	170,000,000
Greek Church	76,000,000
Jews	8,000,000
Mohammedans	100,000,000
Heathen	788,000,000

Total 1,288,000,000

The Subjects of Prayer mentioned above might be copied on the blank leaf of the Bible for daily reference.

BIRTHS.

At Amoy, November 12th 1871 the wife of REV. J. MACGOWAN of a daughter.

At Takao, Formosa, October 20th 1871, the wife of L. P. MOLLER, Esq., of a daughter.

DEATH.

At Shanghai, October 16th 1871, MRS. ELIZA J. relict of REV. DR. E. C. BRIDGMAN.

[MRS. BRIDGMAN (MISS. ELIZA GILLETTE) was born 6th of May 1805. She came to China with H. J. H. BOONE as a Missionary of the Protestant Episcopal Church, in 1816 and was married to DR. BRIDGMAN the same year.]

JOTTINGS AND GLEANINGS.

Rev. R. S. Maclay D. D., left Foochow by Steamer *Yesso*, December 10th, for Hongkong en route to U. S. A. *via* India, Palestine, Constantinople, Germany and England. His Post Office address for letters sent from China before February 15, 1872, is *Wesleyan Centenary Hall and Mission House, London*. After that date, 805 Broadway New York.

The Misses B. and S. Woolston, and Miss Brown and Miss Porter arrived at Foochow, per *Yuen-tze-wei*, December 13th from U. S. A. *via* Shanghai. The Misses Woolston resume the charge of the Girl's Boarding School at Foochow, and the Misses Brown and Porter are to join the Methodist Episcopal Mission at Peking next spring.

Mr. Stent's *Vocabulary in Chinese and English* has been received but too late for Review in this Number.

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